

BOSTON.

SATURDAY, OCTOBER 22, 1836.

A SIGN.

emancipation of the slave. It is written in a truly christian spirit; it speaks in a tone of high moral courage, of noble daring; in a word, it is worthy of the character of its fair and gifted author, worthy of the sister of THOMAS S. GRIMKE.

One fact struck our minds with peculiar force, during the reading of this appeal, viz: the power which woman can exert for the rescue of the slave. We felt that among all the guarantees which we have in the signs of the times of the abolition of slavery, none is greater than that afforded by the almost universal sympathy of woman, and the irresistible influence which she brings to bear upon the object.

No great improvement was ever made in the condition of the human race, without the assistance of the gentler sex. Men may carry on commerce, extend the triumph of art; may make war, and butcher each other on the field of battle, without the aid of woman; but, whenever they would purify the moral atmosphere, whenever they would cultivate the best affections of the human heart, whenever they would advance their own highest and dearest interests for time or eternity, they must have the aid of woman. So all history and observation show, and from the days of our Saviour to the present moment, women have been fellow laborers, "and true yoke-fellows" in every good work. No wonder that the enemies of all righteousness seek, at the present day, to disparage woman. No wonder they deprecate her "interference" in the cause of slavery, moral reform, and peace; for well they know her invincibility, well do they appreciate the nerve of her arm, and the patient endurance of her spirit. They quail when they see "woman in the field;" and hence we notice the universal attempts now making by an unprincipled and mercenary periodical press, to decry their efforts, and destroy their influence. Vain effort indeed! yet it is made in the spirit of desperation and despair. Let it be met with firmness by the friends of freedom and virtue, and let woman take fresh courage as she witnesses the impotent malice of the enemies of mankind.

We cannot but admire every exhibition of female fortitude and resolution on the side of the oppressed, or in behalf of virtue and purity. We well know the pain which it costs those who thus stand forth as the champions of truth; we well know the sacrifices they make in the cause; but believing, as we firmly do, that such aid is entirely indispensable to success, we hail it with feelings of unmingled admiration and joy.

This appeal to the christian women of the South should be read by christian women of the North; yes, by every woman in our country. It is convincing and cogent, and cannot fail to carry the truth home to the heart.

It is worthy of perusal for its literary merit, its strength and purity of style, its eloquence and pathos; and every woman, who feels for the honor and dignity of her sex, should afford herself an opportunity to judge of the merits of this interesting work.

Yours, A. W.

PRESIDENTIAL ELECTION.

Upon the abolitionists of Massachusetts, (strange as it may seem) will probably depend the result of this important election. Yes, this mobbed, insulted and abused body of men, who are engaged in one of the holiest causes which ever enlisted the sympathies and efforts of mankind, and influenced by the noblest feelings and objects that ever swayed the human heart, have now, in all probability, in their hands, the issue of this great election, and with it the future destinies of the country. It will, according to present appearances, depend upon the vote of Massachusetts, whether there shall be a choice by the people of President. And it will also probably depend upon the vote of the abolitionists in Massachusetts, which ticket for electors shall prevail. They are now so numerous a body, that they can turn the scale whichever way they choose. Under these circumstances, it becomes them to consider well before they act, and on no account to put at hazard the success of their own glorious cause, the cause of humanity, justice and human rights, by a devotion to party politics and the minor interests of the nation. From Mr. Van Buren they have nothing to hope. He is their decided and declared enemy in all their operations—and from his success they can expect nothing but opposition and defeat, so far as his agency can be brought to bear against them. He has hung his banner on the outer wall, which bears on its folds the motto, "the inflexible and uncompromising opponent to abolish slavery in the District of Columbia, without the consent of the Southern States." He will therefore, if elected, enter the Presidential office, pledged and committed against them.

It is therefore important, not only that they should withhold their votes from Mr. Van Buren, but give them to some other ticket; for merely pursuing the former course might not defeat the Van Buren ticket for electors. A vote withheld from one candidate, and not given to another, counts but one; but given to another, counts two. Let every abolitionist then, who is heart and soul devoted to the great cause of emancipation, go to the polls, and give his vote and his influence in opposition to Martin Van Buren.

AN ABOLITIONIST.

ANOTHER SLAVE CASE.

A gentleman from New Orleans, named Asa D. Gove, was brought before Judge Merrill last Saturday afternoon, charged with detaining a colored child, named Emma, for the purpose of taking her back to New Orleans, as a slave. It appeared that Mr. Gove had lately come here on a visit, and as it was supposed, brought the colored girl with him, who, according to the late decision of Judge Shaw, would be free. The abolitionists, understanding that she was placed in the family of Jeremiah D. Gove, brother to the defendant, procured a writ of *habeas corpus*, which was served by Sheriff Sumner, who was accompanied to the house by D. H. Ela, printer, and Mr. J. E. Fuller. Mr. Gove offered to conduct the Sheriff, but not the two other gentlemen, to any part of the house, in the performance of his official duty. A search was made, but no traces of the colored child could be found. A number of witnesses were examined, but not sufficient evidence was elicited in support of the charge. At 10 o'clock, Wednesday, Oct. 19, the examination was resumed, and after a very patient hearing, the Judge intimated that nothing had been elicited to warrant a postponement of the case.

An affidavit was then drawn up by Mr. Sewall, signed by Mr. Fuller, stating reasons for postponement. The first reason was that Mr. Gove had brought the colored girl from New Orleans as a slave, and had had her at the house of Mrs. Santoni; this the petitioner heard from Mr. John C. Smith. The second that Mr. Fowler, a pilot, had piloted the Margaret Forbes out of the harbor last Saturday, and had taken the colored child on board at the light house. This the petitioner heard from Mr. Tracy of South-Boston, and the third reason was that the Selectmen of Kensington, N. H. would prove that she was brought there as a slave.

Mr. Fisk objected to the admission of such vague reasons, for a postponement.

The Judge remarked that even allowing that all could be proved, it would still be a weak case. The Judge, after a brief consultation, said that nothing had appeared to warrant him in holding Mr. Gove, and ordered him to be discharged.

Boston Mer. Jour.

AN APPROVAL OF MOBS.

Our very able coadjutor, Mr. C. C. BURLEIGH, attempted to give an anti-slavery lecture in Mansfield on the 10th inst. but was continually interrupted by some "few fellows of the baser sort." The Boston Transcript notices the shameful disturbance in the following style:

MUSIC VERSUS ABOLITION.

There was a musical Anti Abolition disturbance at Mansfield on Monday last—as we learn from the Dedham Advertiser. It seems that an itinerant lecturer by the name of Burleigh has lectured in that town several times, and has repeatedly stated that all who would not join the abolitionists were no better than manstealers, kidnappers and pirates. This displeased a portion of the good people of the town, and after he had lectured four times among them, they determined he should not appear before them again. On Sunday it was announced from the pulpit that he would lecture the next day at two o'clock. At the time appointed he appeared, surrounded by friends, but before he commenced his lecture, a band of musicians had been obtained for the occasion, and placed in the gallery, who commenced playing. After they had played a few moments, a gentleman arose and commenced praying—the music continued until told that the gentleman was at prayer, when they stopped until the prayer was closed, and then commenced playing again.

At this time a constable arose and demanded in the name of the commonwealth, that all persons opposed to the objects of the meeting instantly leave the house. The music continued—the constable then went into the gallery; and commenced an attack upon one of the musicians, which was repelled. Much confusion and a number of bloody noses followed, which were fairly divided. The limb of the law, finding that he could not remove the band by force, next proceeded to read the Riot Act, which did not have the desired effect, and he then called to his aid a gentleman who addressed the meeting, and advised them "to go home and mind their own business." But the advice was not heeded. Mr. Burleigh attempted to get a hearing, but the music commenced playing, and although he stood upon the tops of the pews, moved about to all parts of the house, and screamed to the top of his voice, he could not be heard, and after waiting till 4 o'clock, he departed, escorted to his carriage by the band, the people shouting aloud for joy.

If the foregoing be not, virtually, an approval of the riot, then is the editor of the Transcript no longer Lynde M. Walter. It is not the first time this unprincipled man has sanctioned mobocracy. We observe that his article is copied approvingly into the Boston Courier. Joseph T. Buckingham, therefore, is in favor of mobs to put down the freedom of speech; yet no man has more licentiously enjoyed, or more frequently abused that freedom, than himself.—But there is another side to the story, which will make the ears of Messrs. W. & B. tingle—and we proceed to give it:

[From the Taunton Gazette.]

DISGRACEFUL RIOT.

MANSFIELD, Oct. 12, 1836.

We have the lot to record one of the most disgraceful proceedings in Mansfield that ever took place in the town. Particulars we will state. On Sunday last, notice was given from the pulpit of the Centre Meeting House, (Rev. Mr. Sayward's) that Mr. Charles C. Burleigh would deliver an anti-slavery lecture the next day at 2 o'clock, P. M. The Committee of the parish were unanimous in favor of Mr. Burleigh's lecturing there, and no doubt two-thirds of the parish and three-fourths of the town were willing he should lecture, and wished to hear him. When the time arrived, a large congregation had assembled.—Just before the services commenced, some dozen men and boys were seen emanating from a neighboring store and hurrying to the meeting-house, joined by a few others, and rushed up the gallery, carrying with them a large bass drum, a small drum and bugle horn. As soon as the services commenced, a furious beating upon the drums and blowing the horn commenced, so as to entirely drown the voice of the speaker.

The constable demanded order—requested the rioters to desist, and remain peaceable or leave the house. They listened while he was speaking, but refused to obey, and commenced anew their riotous noise. The constable then commanded assistance to clear the gallery of the rioters. He went up, followed by a large number, and attempted to perform the duty of his office. The rioters resisted, seized the constable, struck him several times in the face, and considerably injured him. They also struck several others whom the constable required to assist him. Several faces were bloody. Feeling no disposition to fight, and finding personal injury might be sustained, the constable and those employed with him withdrew. The constable then read the riot act, and went to the chairman of the Selectmen, who after much solicitation repaired to the meeting-house, and requested them to disperse. After he left, a man engaged in the coal mines, who came here recently from the State of New York, had the effrontery to get up and deliver a lecture in favor of slavery, and against the principles of the abolitionists, in order, as is supposed, to pass away the time and prevent Mr. Burleigh's lecture. His harangue was truly disgusting, particularly to the numerous body of females who composed the audience. Murmurs of disapprobation ran through the house. But they sat with patience, hoping Mr. Burleigh would have an opportunity to reply, as they were assured by the speaker he would be allowed to. The drums were still and the mob quiet while he proceeded, and after he had gone through Mr. Burleigh arose and attempted a reply, when the drums recommenced their discordant sounds, so that he could not be heard.

No doubt a large majority of the society were in favor of the lecture, and a still larger number against such disgraceful attempts to stop the freedom of speech; yet a few have attempted to dictate to our free citizens what we shall hear and what we shall not hear. We had the privilege to hear a tirade in favor of the "sublime merits" of slavery, instead of a lecture in favor of human rights (for which the meeting was called) and in accordance with the Declaration of American Independence, which says, "that all men are created free and equal." We are denied the privilege of hearing a lecture against slavery, that most outrageous system of human oppression. We are denied the discussion of the first principles of human liberty. We are denied the privilege which the Constitution of the United States—of this State and every State in the Union guarantees to its citizens. We are denied the privilege which we consider "inalienable," which the God of nature has endowed us with and which no man or body of men have any right to take away. Such is the fruit of slavery. It not only grinds the blacks to dust, and changes him to a brute and a beast of burden, but it is taking away the liberties of the whites. All must bow to sustain the monster slavery, and transmit its curse to our posterity. No! we hope better things—there is a redeeming spirit in the people. Their eyes are opening to see

their danger, and they will apply a remedy. The effect of the mob in this town is tremendous in favor of abolition.

The mob has made more abolitionists than Mr. Burleigh could have done if he had lectured, notwithstanding his powerful arguments and able manner of exhibiting truth upon the subject. Notwithstanding the noise and tumult, a respectable number of names were obtained to a Constitution for an Anti-Slavery Society. In the evening, several citizens from Mansfield, being thus disgracefully deprived of hearing him there, proceeded to the adjoining town of Norton, where Mr. Burleigh delivered a most excellent lecture. The audience were undisturbed, and listened with the most profound attention. An Anti-Slavery Society was formed there, making two in one day.

AN EYE-WITNESS.

In addition to this, we present the following extract of a letter to Mr. Burleigh from a gentleman in Mansfield, dated Oct. 18th:

"The scene which transpired on Monday the 10th, has had a most powerful effect. *It has done the work of twelve lectures.* I was at meeting at Mr. Morton's on Sunday last, and found but one sentiment, one voice, pervading the whole people. They are unanimous in saying, that THE LAWS MUST BE SUPPORTED, that every one engaged in the riot must be brought to justice.—Hon. Solomon Pratt, first select man, and justice of the Peace, among the rest, for neglect of duty. In fact, the same feeling pervades every part of the town, excepting a circle of less than one-fourth of a mile around the centre meeting-house. Even there, had only two men, whom I can name, discountenanced such riotous proceedings, it would not have taken place. All say, men and women, that we must persevere; that you shall yet lecture in peace and quietness in Mansfield. I verily believe, that if the question were decided in town meeting, there would be four-fifths, if not nine-tenths, in favor of your lecturing. The advancement of the cause in this town is beyond my most sanguine anticipations. We shall go through in bringing the violators of law to justice. There was a woful scattering from Mr. Sayward's meeting on Sunday last. Some who had always attended there, went to Norton, at the place where you lectured, and have hired pews there. Some went to Mr. Morton's—some to Mr. Tingley's, Foxboro'—some to the Quaker meeting—some to the Methodists, &c. They say they cannot go to meeting where the first men in the society countenance mobs. Mr. Sayward exchanged with Rev. Mr. Doggett of Raynham, the man who published 'two discourses' in favor of slavery."

So much for mobocracy in Mansfield!

MR. BIRNEY IN OHIO.

On the 5th inst. an anti-slavery meeting was held in the Presbyterian meeting-house, at Wilmington, Clinton county, Ohio.—Judge Hughes in the chair—and a society formed of between 40 and 50 members. The Rev. S. Crothers and Rev. Wm. Dickey were present, and offered resolutions. Mr. Birney addressed the meeting in a speech of about two hours and a half. The Xenia Free Press notices it as follows:

We have read and heard a good deal on the evils of slavery and its remedy, but we have never found any thing so conclusive, on every point, as was the argument of Mr. Birney. He took for granted that all his hearers were opposed to slavery and desired its abolition, in some way.—The evil was admitted, the only question was, how can it be removed? He examined the colonization scheme and showed its inefficiency, then took up the plan of gradual emancipation, and showed, to our mind, at least, that although it is the most dangerous plan to the slave States, it would be still more dangerous to the free ones. When he had put his system of gradualism fairly in operation, and the emancipations of but a few years had taken place, the inquiry very naturally arose—if the slave states cannot tolerate free blacks, as some of them do not—if the slaveholder is afraid that two or three among a hundred slaves will excite them to insurrection or entice them away—what will he do when a fourth or the half of them are emancipated? If with the institution of slavery in full force, he is alarmed with the few free blacks around him, what will he do in the swelling of Jordan? Then may he well fear for his safety, for he will not be able to convince the slave of the justice or propriety of his laboring the whole year for nothing, while his share of the same color, brought up under the same circumstances, laboring in the same field with him, receives a daily compensation. This would indeed excite discontent among the slaves, to prevent which, the emancipated must be driven off. And where will they be driven but to the free States? This would be alike fatal to the prosperity of the slave and the free states. To the former by withdrawing from them an amount of labor they could not spare, and to the latter by forcing upon them a surplus of labor to compete with the labor of our free citizens. After showing the utter impracticability of the gradual system, Mr. B. examined the plan of immediate emancipation, and answered most satisfactorily the many objections urged against it.

LEWIS C. GUNN.

Among the many talented young men who have espoused the anti-slavery cause, Mr. GUNN has acted a serviceable and conspicuous part as editor of the Philadelphia Times and Independent Press. The pressure of duties, and the severity of his labors, have materially affected his health, so that he has been compelled to relinquish his paper, which is now united with the 'National Laborer.' From his eloquent valediction, we copy the following paragraphs as touchingly illustrative of the amount of his toils and the ardor of his feelings:

As conductor of a newspaper, I could plead for the liberation of the sufferer with more than a thousand hearts, not utter strangers to sympathy and humanity. And when letter after letter was received from the other side of the Potomac, and from the regions of the West, stating that many there who had opposed the abolitionists, because ignorant of their views and measures—were now ready through the instrumentality of this paper to lend them a helping hand—such appeals to my feelings were irresistible. And had the friends of morality and equal rights assisted me even partially in this arduous undertaking, I should not probably have been compelled now to quit the work. If sufficient aid had been extended to warrant the employment of a clerk in the office—the paper could have been sustained. But as it was, the whole burden—the named responsibility, book keeping, mailing, editing, and part of the printing devolved on a single individual—and one whose constitution was already shattered by a threatened victim of consumption. I feel that my duty has been discharged. Even now, however, I do not forsake the advocacy of the cause of the slave.—No! as long as the pulse beats in my frame, the poor negro in chains shall have my sympathy, and much of my attention. In the private circle such can be done—and as God shall give me strength to write for other papers, I shall from time to time contribute to their columns.

While all consistent and upright abolitionists are warned not to cast their votes for Martin Van Buren,—the avowed enemy of their cause, publicly pledged to veto any Bill that shall be passed by Congress for the abolition of slavery in the District of Columbia,—they will also be careful to vote against EDWARD EVERETT, who would have them punished at common law for discussing the subject of slavery, and who has said in Congress in 1826, 'Domestic slavery is not, in my judgment, to be set down as an immoral and religious relation.'

Need we invite attention to the Opinion of Judge Shaw, in the case of the little slave Med, which we have placed at full length in our columns to-day? Although it is excellent in its determination, yet it contains some horrible sentiments—for instance, where it asserts that immoral laws of nations are in many cases of paramount obligation and authority to the moral laws of Almighty God! This is distinctly asserted.

We are glad to perceive that AMASA WALKER,—the friend of Peace, of Moral Reform, of Temperance, of Abolition, and of Anti-Masonry,—is the regular candidate nominated as Representative to Congress from this District, in opposition to Richard Fletcher, the guilty lawyer of Faneuil Hall notoriety.

DIED.—In Lebanon, N. H., on the 18th ult. Mrs. Martha Ann Fisher Morse, late of Newton, Mass., and grand-daughter of the late John Kenrick, Esq., aged 20.

In this city, Mrs. Orpheus Jones, aged 36.

Mr. Walter Harris, aged 51.

In Middletown, Conn., on the 10th inst. Mr. Joseph Gilbert, in the 40th year of his age. He was brought from Bermuda when five years of age, a slave. At the age of 21, his Mistress emancipated him. He sustained a good moral character, and by his industry and prudence, accumulated property to the amount of several hundred dollars. In 1824, he made a profession of religion, and united with the M. E. Church in this city; and during a period of twelve years, his upright walk secured the entire approbation of the church, and the citizens generally. During his sickness, his resignation was visible to all in attendance; often praising the Lord aloud in ecstasies of joy. Thus lived and died our beloved brother; and while his wife and relatives are called to mourn his irreparable loss, I trust their loss is his infinite gain. The church feel their bereavement sensibly, as he has long filled the office of class-leader and trustee, with great usefulness and becoming dignity. But we cannot sorrow as those who have no hope, since it is written, 'Blessed are the dead that die in the Lord.' His funeral was attended by a large concourse of friends and acquaintance.

Jehiel C. Beman.

Middletown, Conn., Oct. 15, 1836.

RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

The first annual meeting of the Rhode-Island State Anti-Slavery Society will be held in the city of Providence, on Wednesday, the 9th day of November next, at 2 o'clock, P. M.

All persons in the State, who adopt the principles of the Society, are cordially invited to attend. Abolitionists from other States are also respectfully invited to be present. By order,

W. M. CHACE, Cor. Sec'y.

Providence, October, 1836.

NOTICE.

The Annual Meeting of the Maine Anti-Slavery Society, will be held in Portland, on Wednesday, Oct. 26, at 10 o'clock, A. M. All persons interested in the object are invited to attend. By order of the Executive Committee.

GEORGE E. ADAMS, Cor. Sec'y.

October 1, 1836.

NOTICE.

An adjourned meeting of the New-England Temperance Convention of People of Color, will be held in Boston, on Wednesday the 26th inst. at 1 o'clock, P. M. We hope there will be a general attendance. Delegates on their arrival, are requested to report their names at the Anti-Slavery Office, 46 Washington-street, and ascertain the place of meeting. For the Committee, CHARLES K. COOK, Secretary.

Oct. 20, 1836.

TEMPERANCE CONVENTION.

Notice is hereby given, that the "Colored State Temperance Society of Connecticut" will hold a meeting in the city of New Haven, on the 5th day of November, 1836, for the purpose of taking such measures as will carry the principles of the society into practical operation. All who recognise the ground of total abstinence from all in exciting liquors, are respectfully invited to attend, and take part in the doings of the said meeting.

Editors, friendly to the cause of temperance, will please to copy the above.

Jehiel C. Beman, President.

ISAAC CROSS, Secretary.

Middletown, Oct. 7, 1836.

NEW BOOKS.

The attention of our friends is requested to the following books just from the press. All orders, from any part of the United States, will be supplied upon application to Isaac Knapp, 46 Washington-street, Boston, provided the money is transmitted with the orders, and the expenses of transportation defrayed by the purchaser.

RECEPTION OF GEORGE THOMPSON IN GREAT BRITAIN.—Compiled from various British publications. Introduction by C. C. Burleigh. 18mo. pp. 242.—handsomely bound and lettered. Price 37 1/2 cents.

PAMPHLET. Contents: 1. Report on the condition of the People of Color in the State of Ohio. 2. Dr. Nelson's Letter to the Presbyterians of Missouri, who held slaves. 3. A. E. Grimke's Letter to W. L. Garrison, just after the Boston mob. 8vo. pp. 24—with covers. Price 6 cts. single, \$4 per hundred.

TWENTY MILLIONS THROWN AWAY, AND SLAVERY PERPETUATED. Reprinted from the Radical (London, Eng.) weekly stamped newspaper. 12mo. Price 6 cts. single, \$4 per hundred.

CASE OF THE SLAVE CHILD, MED.

IN PRESS, and will be published on Tuesday next, a full and authoritative report of the case of MED, in the Supreme Court of Massachusetts, comprising the arguments of Hon. Rufus Choate and Elias Gray, Esq. for the Petitioner, and of Charles P. Curtis and Benjamin R. Curtis, Esq. for the Respondent; with the proceedings in the case, and the opinion of the Court.

This work will probably be for sale at the several Anti-Slavery Offices in the United States. Price 20 cts. single, \$1.25 per dozen. Oct. 22.

LITERARY.

[For the Liberator.]

THE RICH MAN AND LAZARUS.

A band of bright seraphs, commissioned on high,
Leave the chambers of heaven, in the uppermost sky,
With a chariot of brightness, all gloriously flying,
To the place where an heir of salvation is dying.

As star after star they pass by in their flight,
Their path, like the sunbeam, is glowing and light;
On the confines of earth they a moment remain,
Near the spot where a LAZARUS lies groaning in pain.

They gaze on the epicure reveling in state,
But their care is the beggar in rags at his gate;
Enrobed in fine linen and purple, all gay,
Lies the lord of a palace in princely array.

Content with the fulness that reigned in his hall,
His menials, all eagerness, came at his call;
The wine sparkled bright, and over that board
Had the horn of plenty been lavishly poured.

Yet scarce from that table a crumb could be given
To a saint, on his way to the banquet of heaven;
Whilst the dogs, ay, the dogs, since none else would
Befriend, to the child of affliction their sympathies lend.

Hark! hark! from the angels a shout has ascended;
The spirit is free, and the struggle is ended!
Rise, rise, thou redeemed, in a chariot of fire,
And onward, and upward, mount higher and higher!

Thy clay may be dragged from the door of the proud,
And a covering of rags be thy coffin and shroud;
In whiteness and beauty soon, soon thou art dressed,
And thy place of enjoyment is Abraham's breast.

Now the Angel of Death makes the rich man his prey,
And he, too, hath spirits to waft him away;
In a vehicle of blackness, and counsels of hell,
As downward they plunge, they exultingly yell—

'Thy greatness is past, and thy glory is o'er!
Look aloft! see the beggar who died at thy door!
The scene now is shifted, and thou art become
A beggar for him who requested thy crumb.

Eternity endless is rolling before thee,
And its waves in succession must ever pass o'er thee;
Gone, gone is thy day of probation forever—
Can hope reach these caverns? Never, oh never!

FALL RIVER, OCT. 10, 1836. A. D. M.

TO A MOTHER, ON THE DEATH OF TWO INFANTS.

BY J. Q. ADAMS.

Sure, to the mansion of the blest,
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.
On wings of ecstasy they rise,
Beyond where worlds material roll,
Till some fair sister of the skies
Receives the unpolished soul.

That inextinguishable beam,
With dust united at our birth,
Sheds a more dim, discolored gleam,
The more it lingers upon earth.
Closed in this dark abode of clay,
The stream of glory faintly burns—
Not unobserved, the loyal ray
To its own native fold returns.

But when the Lord of mortal breath
Decreases his bounty to resume,
And points the silent shaft of death,
Which speeds an infant to the tomb—
No passion here, nor love desire,
Has quenched the radiance of the flame;
Back to its God the living fire
Reverts, unclouded, as it came.

Fond mourner! be that solace thine!
Let Hope her healing elixir impart,
And soothe, with melodies divine,
The anguish of a mother's heart.
O think! the darlings of thy love,
Divested of this earthly clod,
Amid unnumbered saints above,
Bask in the bosom of thy God.

Of their short pilgrimage on earth
Still tender images remain;
Still, still they bless thee for their birth,
Still glial gratitude retain.
Each anxious care, each rending sigh,
That wrung for them the parent's breast,
Dwells on remembrance in the sky,
Amid the raptures of the blest.

O'er thee, with looks of love, they bend;
For thee, the Lord of life implore;
And oft from sainted bliss descend,
Thy wounded quiet to restore.
Oh in the stillness of the night,
They smooth the pillow of thy bed;
Oh, till the morrow's returning light,
Still watchful hover o'er thy head.

Hark! in such strains as angels employ,
They whisper to thy bosom, peace;
Calm the perturbed heart to joy,
And bid the streaming sorrow cease.
Then dry, henceforth, the bitter tear;
Their part and thine is over;
Thou wast their guardian angel here,
Thy guardian angels now to thee.

[From the Buffalo Spectator.]

PREJUDICE.

Forgive me, Lord, for in my pride,
I scorned the Ethiop race;
And thought they were too darkly dyed,
To have a brother's place.
And when the boundman earnest cried,
'Help, help, thy brother save!'—
'Peace, wretched one!' I sharp replied,
'The Lord decreed the slave.'

'Thus, from the image of my God,
The offspring of His breath,
The object of a Saviour's love,
The purchase by His death,
I turned away, and proudly prayed—
'I thank thee, God of grace,
That I of better earth was made,
Than Cain's accursed race.'

My pride with shame I now confess,
And at the Saviour's feet—
I'll vanquish all my haughtiness,
And take the lowest seat.
No more the injured slave shall pine,
While none his sorrows move;
His wounds I'll soothe with 'oil and wine,'
His aching heart with love.

J. B. H.

OUR WARFARE.

Ours is not the tented field—
We no earthly weapons wield—
Light and Love, our sword and shield,
Truth our passkey.

MISCELLANEOUS.

[From the London Evangelical Magazine.]

GLASGOW DISCUSSION.

ANTI-SLAVERY MOVEMENTS.

We are happy to find that so many of the churches of Great Britain have been roused to the expression of a decided opinion on the question of American Slavery. We have been solicited to publish about twenty or thirty documents, most of them admirably expressed, upon this deeply interesting question; but, finding that we could not publish but a mere sample, we have abstained from giving any of them. We do hope that the friends who have forwarded them, will go to the expense of printing them in our advertising columns, as it would be matter of regret if they did not obtain that wide circulation to which they are entitled. The late discussions at Glasgow, between Mr. George Thompson and the Rev. R. J. Breckinridge, will but confirm every candid and reflective mind, that the majority of the best men in America are in a deplorable state of insensibility on the moral turpitude of slavery. We are utterly at a loss to know what Mr. Breckinridge promised to himself and his country by the line of observation which he thought fit to pursue. If he imagines that he has rolled away the reproach which has fallen so heavily on the American churches and on the American people by his waspish vituperation of George Thompson and the abolitionists, he is fearfully mistaken. After all that he has said about 'the light and love' which guide all things in America, calm reason, to say nothing of stern—equal morality, will ask, where is either the 'light' or 'love' for the poor oppressed slave? We suspect that 'light and love,' which shed their blessings only on one class, and that class the oppressors, directly or indirectly, of more than two millions of immortal men. Away with such 'light and love,' as cant of the worst order. Slavery is too firmly rooted in the American mind, and in the American churches, to be exorcised by soft epithets and deceitful compliments. We tell Mr. Breckinridge and all who act with him, that it is not by exposures such as theirs that slavery will ever be looked out of countenance in any country; and that they will have to account to the Great Master for all the contempt they have sought to pour upon that honored band of men, in their land, who have suffered worse treatment at the hand of the church than the world—and for what?—why, for nothing more than that they have demanded the instant abolition of slavery.

[From the Haverhill Gazette.]

PRESIDENTIAL CANDIDATES AND ABOLITION.

We find by the movements of sundry politicians in different sections of the country, that the Abolitionists have all at once become a formidable party. In the South, the nullifiers magnify their numbers and exaggerate their influence; while on the other hand, the friends of Van Buren insist that Abolitionism was 'killed off by Pinckney's Report and the Vice President's vote on the incendiary bill.' In the North, such consistent prints as the Boston Atlas are warning the Abolitionists to beware of Van Buren, whose vote was in favor of gag law. On the other hand, sundry equally consistent Van Buren prints are assuring their friends, the Abolitionists, that it would be perfectly suicidal for them to vote for Gen. Harrison, who sought to introduce slavery into Indiana.

It is now rendered morally certain that either Martin Van Buren or Wm. H. Harrison will be elected to the Presidency. That our readers may see how much the abolitionists are to expect from either of these men, we will just say of Van Buren:—
1st. That he voted for the 'incendiary bill.' 2d. That while he admits the constitutional right of Congress to abolish Slavery in the District, he is opposed to the exercise of that right. 3d. We quote the following extract of a letter published in the Georgia Sentinel, and endorsed by the Richmond Enquirer, dated New York, July 23d, 1836.—'Gentlemen: I have lately had the pleasure of seeing Mr. Van Buren, and I can assure you that he is the firm and undeviating friend of SOUTHERN RIGHTS. He is fully with us upon the SLAVE QUESTION AND TEXAS.' Now let us look at Gen. Harrison's abolitionism. 1st. Letters have been written him from Vermont, the receipt of one at least of which he has acknowledged, asking an exposition of his sentiments on the subject, but he has 'dodged the question,' and left them unanswered. 2d. While Governor of the North Western Territory (now Ohio and Indiana) he exerted himself to obtain a repeal of the ordinance of 1787 which prohibited Slavery in that Territory, and to introduce the horrors of domestic Slavery into a portion of our country now populated by a million and a half of freemen. 3d. On the 4th of July, 1833, he declared in a public address that 'the discussion of the subject of Emancipation in the non-slaveholding States has no sanction in the PRINCIPLES OF THE CONSTITUTION.' 4th. The nullifiers of Virginia, in nominating him, have declared that 'he is sound to the core on the subject of slavery.'

Verily—a pair of abolitionists!

RIGHT TO INTERFERE.

'But is this a matter with which the whole people of the United States are concerned? What have we at the North, who have no slaves, to do with slavery in the South? Is it of no concern to us that this principle of evil exists in the nation—is at war with the genius and the fundamental doctrines of our institutions—and is constantly degrading and besetting the spirit of the people? Is it nothing that it renders us,

'The Christian's scorn—the heathen's mirth'?

Are we to rest calmly with the brand of infamy hissing on our foreheads, in consequence of the connexion which we have with its bonds of blood? Ought we not at least to wash our hands before the world, of any acquiescence in its wrongs and guilt? But as men and philanthropists, have we nothing to do in this matter? Why, let me ask, are the chords of our hearts so tuned that the cry of the injured, the wail of the oppressed, and the supplications of the needy, find a ready response within us, and impel us to their relief? Why do we burn with indignation at the relation of wrong and outrage? Why do we instinctively fly to the succor of the distressed? It is because God has given to man, in these impulses of his nature, a hold upon his fellow—a shield from his rapacity, and a barrier to his wrath. He has bound together the human family by these impalpable, though enduring bonds, for the most glorious and beneficent purposes. In these emotions of our souls are found the strongest bulwarks of human freedom. They are breakwaters built up by the Almighty in the ocean of human passion. From these sympathies flow forth the purest aspirations of philanthropy—the noblest efforts of patriotism. Without these, the world would be one vast Aegleada—there would be no right, except in the strong arm—no liberty, except in the might of the conqueror—no ear to listen to the cry of the injured, and no hand to save the 'wringing slaves of wrong.' To stifle these emotions, then, is to do violence to the 'divinity that stirs within us'—it is to outrage the spirit that gives us our own liberties, and that is our surest defence against the approaches of despotism. And shall Americans have no feeling for the bondmen in their own borders? Shall their sympathies be equan-

dered upon the oppressed of other climes, while millions of their own countrymen bow beneath a yoke more galling than that which frets upon the neck of the Eastern serf?

'What! Shall we send with lavish breath,
Our sympathies across the wave,
Where manhood on the field of death
Strikes for his freedom or a grave?
Shall prayers go up, and hymns be sung,
For Greece, the Moslem fetter spurning,
And millions bawl with pen and tongue,
Our light on all her altars burning?

Shall Belgium feel, and gallant France,
By Vendome's pile and Schoenbrunn's wall,
And Poland, grasping at her lance,
The impulse of our cheering call?
And shall the stars beneath our eye
Clank o'er our fields its hateful chain,
And toss his fettered arms on high,
And groan for freedom's gift in vain?'

'Ay, shall it be a concern of ours to cheer the Pole in his death-struggle for freedom, and to feed the Greek while striking for the renovation of his country's liberties, and yet have nothing to do with beating the chain from the thrall of the Santee and Potomac? How shall the nations of the old world laugh to scorn our hypocrisy, if, while we cheer on the oppressed of their soils to victory, we help to fasten the manacle on our own countrymen! How should we libel the American name, and bring hissing upon American patriotism! As men, as philanthropists, as patriots, and above all, as Americans, we have something to do with Slavery.'—E. D. Barber's Oration.

FREEDOM OF THE PRESS.

The Constitution, in guaranteeing the unrestrained liberty of the press, has deprived all branches of the government, the Legislative, the Executive, and the Judicial, of the power of making the exercise of that liberty, a public crime. There is no statute law since the adoption of our Constitution, making any publication against any individual a crime.—A libel by our laws is only a civil injury at most. I have shown, by references to our earliest compacts, charters and declarations of rights, that the common law never obtained a footing in this Colony, Province or State; yet we have seen within a few months a respectable clergyman, belonging to a pious, numerous, powerful and wealthy sect, doomed to a dungeon by a court of this Commonwealth, for an alleged crime of libel, ostensibly under the sanction of the common law, but really without any warrant of law or color of legal authority, except Judge law. I challenge the Bench and the Bar to produce a particle of authority under any law of this State to sanction this act. I assert that there is no statute under which the courts sustain indictments for libels, and punish men for this act as if it were a crime. I aver that the criminal common law never was in force in this State. I assert that the libel law, which our present courts enforce, is not English common law libel law, and that they have no warrant for sustaining a prosecution of this nature, except the decision of former Judges as guilty as themselves in violating the constitutional rights of the press and the citizens.

Palpably and reprehensibly as are the usurpations of the Bench in the case of libels, they are by no means the most extraordinary acts which contravene the principles of the revolution, and the provisions of the Constitution. The law regulating the manner of drawing jurors, prescribes that the Mayor and Aldermen in this city shall perform that service, and it also ordains that the names of persons convicted of an infamous offence, or guilty of gross immorality, shall not be put into the jury box. The Mayor and Aldermen, under the law, are the judges of the fact, whether or not a person come within these inhibitions of the law. A few years since, a person was regularly drawn, by the Mayor and Aldermen, to serve on the Grand Jury, who had been convicted in the Municipal Court of the crime of a libel—a crime unknown on the pages of the statute book—a crime that only exists by judicial legislation; he was elected by his fellow foremen of the Grand Jury, an office of great importance and of a year's tenure. It became the duty of the clerk of the court to record the fact of his election. The Judge had no business with the case, but he nevertheless assumed the authority to displace the foreman from his office, and by an exercise of arbitrary power set aside the provisions of the law, deprived the officer of his place, and, as far as such a judicial act could affect that object, disgraced him. Both the law and the individual are yet unredressed of these wrongs.—Henshaw's Oration.

LET THE PEOPLE SEE TO IT.

At the last General Association of the Congregational Churches in Connecticut, the following resolution was passed, being urged upon the assembly by Dr. Beecher of Lane Seminary, Ohio, [and Leonard Bacon of New Haven.]

Resolved, That the operation of itinerant agents and lecturers attempting to enlighten the churches, in respect to particular points of christian doctrine and of christian morals, and to control the religious sentiment of the community, on topics which fall most appropriately within the sphere of pastoral discretion as to the time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

This clerical gag law was aimed mainly at the lecturers upon the subject of Slavery. The plain interpretation of it is, that the 'stated ministers' and 'ecclesiastical bodies,' shall have the right of saying what the people of Connecticut shall listen to, and what they shall not. A resolution more inconsistent with our republican institutions, with true christian liberty, and the precepts of the scriptures of truth, we have never seen. We are happy to say that Dr. Hawes of Hartford, and a large number of the Congregational clergymen of Connecticut, have refused to obey the interdictions of the Association to have this resolution read in their churches. It is, in truth, the bluest law which ever disgraced Connecticut.

But it was not enough to strike down the FREEDOM OF SPEECH. At a meeting recently held by certain learned divines and laymen at Saratoga, N. Y. a direct attack was made upon the LIBERTY OF THE PRESS. Dr. Beecher and Proudfit, were the prominent speakers. It was said that 'while the Clergyman, the Lawyer, and the Physician, were required to undergo a tedious process of preparation before they were permitted to exercise the functions of their respective professions, the Press! the most powerful engine ever wielded by man! the generator of the mental atmosphere in which we lived! was left without provision to secure it from the ruthless grasp of every mercenary wretch. And while the Press is scattering mental pestilence and moral death throughout the land, it riots and exults in its liberty.'

Dr. Beecher, with the public press which followed his despotic laws at Lane Seminary against Free Discussion, still keenly ranking, asserted that 'the Press was teeming with articles calculated to bring the messengers of Truth and all that was of good repute among men, into ridicule and contempt.' When will men learn that Truth can only flourish in the soil of Liberty? When will they learn that freedom of thought is the electric chain upon which that Truth, flashing from its Infinite

Source, is conducted from heart to heart; the very means which God has appointed for the regeneration and renovation of a lost world!

Haverhill Gazette.

FUNERAL OF AARON BURR.—The remains of Aaron Burr were on Friday committed to the earth at Princeton, New Jersey, beside the graves of President Edwards and President Burr, his father and grandfather. It was natural enough that the relatives of this man should wish to perform his obsequies with decency and propriety, but we protest against the puffery of which he is made the object in the public prints, and the effect of which is to confound all moral distinctions. When we read of 'admiration for his greatness,' 'respect for his memory,' and 'condolence for his loss,' we are tempted to ask ourselves if the community have ceased to discriminate between the good and bad actions of men. The truth is, nobody is to be condoled with for his loss, no respect is entertained for the memory of one so profligate in private and public life, and though Colonel Burr was a man of acute and active mind, he did not rise to the measure of intellectual greatness, as he certainly was at a deplorable distance from moral greatness. We would willingly have passed by this subject in silence, but these remarks have been forced from us by what we must regard as a shameful prostitution of the voice of the press.

Some of the public prints are indulging in anticipations of the publication of a posthumous record of Colonel Burr's political and personal adventures, prepared under his direction for the press, and are essaying to awaken a prurient curiosity concerning them, by the intimation that they contain disclosures of things which ought never to be revealed. We have no expectation of advantage to the cause of truth or of morals from the appearance of such a work. It were better that the memory of his intrigues should die with him.—N. Y. Evening Post.

POLICE OFFICE, Sept. 16. A Veteran of the Revolution.—At the discharge of the watch yesterday morning, an old colored man was brought to the watchhouse, habited in the uniform of a revolutionary soldier, wearing a small three cornered cocked hat, surmounted with an immensely high feather. His appearance at first led the magistrate to suppose him either an old fool, madman, or mountebank, but such a supposition was quickly dispelled by the old veteran giving a short but clear and intelligent account of his career in the revolutionary war, from which it appeared that he had been a Captain in Colonel Green's regiment, composed of colored people, and that he now enjoyed a pension of 120 dollars per annum for his revolutionary services. He further stated that he was in the 83rd year of his age, and had come here from Rhode Island to ascertain if a brother of his was yet living, and if so, to see him once more before they both quit the world forever.—N. Y. Jour. of Com.

A President of one of our Colleges was lately at the Anniversaries in London, where he and his colleagues were in some measure censured on account of the slavery existing in the United States. He disclaimed having any thing to do with it, and thought himself treated uncivilly, as he was no slaveholder, not living in a slave state. This apology seemed not well understood, nor received as fully exculpatory. But had these friends of the oppressed Africans known, that he and the rest of the faculty of his College had forbidden the formation or continuance of an Anti-Slavery Society among the students to discuss the subject morally, and allowed them only to pray against the enormous evil, what would they have thought of his disclaimers? Would it not have been more difficult to persuade them that he was in no degree implicated? Might they not have said to him, if you are not against it, you are for it; for no intelligent man can be neuter on any moral subject, especially on one of so much enormity as American slavery.—Hampshire Republican.

Man-Worship.—If there be and political sign of the times which portends danger to our republican institutions, it is the increasing propensity of the people to man-worship. Principles, integrity, and peculiar fitness for office, have already ceased to be the requisite qualifications of candidates. To ensure any hope of success, it is necessary for parties to seize upon some military chieftain, to make him an idol, and his name a rallying point. Let 'The Eminent Statesman,' 'The Pure Patriot,' or 'The Honest Man,' be the watch-word, and how soon will the party dwindle to insignificance; but cry 'Hero of New-Orleans,' or 'Hero of Tippecanoe,' and it will ring and echo from one end of the land to the other, and adherents will rally till they fall down and worship the idol of their enthusiasm. In the cant of the times, a candidate must be an 'available' man. Gen. Harrison owes his present elevation—if elevation it be to be nominated for the Presidency—chiefly or wholly to military success; and it argues little for the principles of party, or the liberties of the country, that such a man should be the only 'available' candidate.—Salem Landmark.

THE MISSISSIPPI.—A travelling correspondent of the Louisville Journal, has the following paragraph in relation to the 'Father of Floods.'

It is surely no misnomer, that this broad stream has been styled the 'terrible Mississippi,' for where may we look for another, comprising so many constituents of the sublime and fearful! Pouring along in its deep channel, the heaped-up waters of those vast streams, which drain the broadest valley on the globe—sweeping onward in one boiling mass, furious, turbid, and always dangerous—tearing away from time to time its deep banks, with their giant colonnades of living verdure, and with the stern despotism of a conqueror, flinging them aside again, by no principle but its lawless will—all this calls up an emotion of the sublime, to which few parallels are to be found. And then, when we think of its far lonely course—rolling on in dreary, solitary grandeur, through those boundless forests of a century's growth—pouring the ice and snows of arctic lands through every variety of climate, till at last it heaves free its mighty bosom beneath the line—we are compelled to yield ourselves, in uncontrollable admiration of its gloomy magnificence. And its dark, mysterious history, too—those fearful scenes of which it has alone been witness. Ages on ages have passed away, and tide after tide has swept the fair fields of the old world, and here amid these terrible solitudes, in its own stern majesty, have rolled these deep waters to the ocean.

Who gave you your invulnerable life,
Your strength, your speed, your fury, and your joy?
God! let the torrents, like a shout of nations,
Answer!

A Slave Case.—A mulatto was arrested a few days ago, at Reading, Pa., charged with being a runaway slave, belonging to an estate in Maryland. There was some informality in the papers under which the claimant acted, and no evidence was gone into to prove whether the mulatto was a slave or not. He was discharged, but immediately arrested on a charge of larceny. He was shortly after brought before a judge, on a habeas corpus, but again dismissed on the ground that the evidence against him was not sufficient to sustain the charge.

Remarkable Snow Storm.—A letter from a gentleman in Skaneateles, N. Y. written on the 6th inst. to the Editors of the New York Commercial, gives an account of one of the most extraordinary snow storms that ever occurred in any autumn in that State. On Wednesday morning it commenced snowing, and it continued to fall profusely during the whole of that day, and the next. It was computed that the fall of snow, but for rapid melting, would have equalled three feet.

As it was, the snow lay sixteen inches deep at the time the letter was written. Great destruction took place among the fruit and forest trees, which were broken by the burden of snow resting upon them. Such a storm, says the Commercial, at such a period of the year, is altogether without precedent in this climate, and adds a prominent item to the eccentricities of this remarkable season.

MATANZAS, Aug. 23.—The Slave Trade in Cuba. The Slave Trade is very far from being put down in the West Indies, and especially in about this island. Many ships of the United States are sold here for the purpose of being made slave ships. Instead of the Baltimore clippers and fast sailers hitherto bought, the slave traders are now buying leaky, unsuspicious ships, which are to be sent to the Slave Coast for *aprem* oil. There is an anchorage town near Matanzas, where the slave ships are in, very often, full of negroes from the coast of Africa. There they are landed and unwillingly marched to Matanzas, where they are put in the slave market—the authorities winking at this violation of the laws of nations.

N. Y. Express.

He finds his fellow guilty of a skin
Not colored like his own.
A child has, within a few days, been refused admittance into one of our public grammar schools, although regularly transferred from another public school of which she had been a member for two years. The father of the child is an Indian of the Marshpee tribe; the mother is a white woman. Not a drop of African blood runs in their veins. The child in question was qualified in one of our primary schools, where other children of the same family now attend.

Query.—What must be the shade of complexion to entitle a child to a seat in a public school?
—Boston Post.

HORRORS OF SLAVERY.

DEATH PREFERRED TO SLAVERY. A colored man, acting as a steward on board the Selma, was drowned at New-Orleans, about a month since, under the following peculiar circumstances. It seems he was a runaway slave, who had by some means obtained a set of free papers, and under the character of a freeman, had been employed on several boats, but lastly on the Selma. At last the owner detected him on the boat, and seized hold of him to prevent his escape; but the negro, after a desperate struggle, succeeded in disengaging himself, and running to the wheel-house jumped into the water, and voluntarily drowned himself!

Distressing Suicide.—We learn that on last Tuesday morning, between 9 and 10 o'clock, a negro woman belonging to Lewis Colville of Minville, hung herself on a tree near the house of her former master, Mr. Jephtha Browder. It seems that Mr. Browder had sold her a day or two previous, to Mr. Colville, who intended taking her off from this part of the country. A coroner's inquest was held over the body, and a verdict returned that she hung herself from an unknown cause. The reader can pass whatever verdict he chooses.—Maysville (Ky.) Eagle, Aug. 17.

Murder. Mr. Baylies D'Bell, the owner of the Lewis farm of Mr. Charles A. Marshall, was murdered on Saturday last, by a negro man, who was in the service, but not the property of Mr. Marshall.—We learn that the negro having become somewhat intoxicated, raised a disturbance in the negro quarter, which was immediately quelled by Mr. D'Bell—and the negro in question left the quarters. Shortly after, however, he returned, and from his insolent behaviour, he was ordered off the place by Mr. D'Bell. He refused to go, when Mr. D'Bell seized him; and was in the act of throwing him to the ground, as the negro drew a concealed dirk from his bosom, and stabbed him to the heart. He fell, and expired in a few minutes. The negro made no effort to escape, and is now in custody.—Maysville (Ky.) Eagle, Aug. 17.

Seduction, Adultery and Falschood.—Of all these the Rev. Mr. Phinney, of Westborough, Mass., on examination by an Ecclesiastical Council, has been pronounced guilty, and that too, connected with a female child of fourteen, under his special care and protection. What crimes for a clergyman!

DISCUSSION.

THIS DAY PUBLISHED.

In a handsome 8vo Pamphlet, of 188 Pages, price Fifty Cents. For sale at 46, Washington-st. (3d story.)

REPORT OF THE FIVE NIGHTS' DISCUSSION ON THE SUBJECT OF AMERICAN SLAVERY, in general, and the state of the AMERICAN CHURCHES, in particular, between GEORGE THOMPSON, Esq., and R. J. BRECKINRIDGE of Baltimore, U. S. S. Holden in Rev. DR. WARDLAW's Chapel, Glasgow, Scotland, June, 1836. DR. WARDLAW in the Chair. One of the 'Conditions' proposed by Mr. Breckinridge was as follows:

'But as my whole object is to get before the British churches certain views and suggestions on this subject, which I firmly believe are indispensable, to prevent the total alienation of British and American christians from each other; I shall not consider it necessary to comment the discussion at all, unless such arrangements are previously made, as will secure the publication in a cheap and permanent form, of all that is said and done on the occasion.'

(NOTE.—The Speeches and Documents in this Pamphlet having been submitted to the correction of the Speakers, the Report may be relied on as an accurate and full account of the important proceedings.)

Sept. 24.

LECTURES

OF

GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street, Price 50 cents. LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTHWICK, Esq., the ablest of the pro-slavery party in England. This work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world.

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